

Christian Secretary.

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"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

ESSAY

On the importance of union in the Gospel Ministry. Presented at the Ministerial Conference of the New Haven Baptist Association and Vicinity. By H. ELLIS.

"For we are laborers together with God."

The gospel ministry is an institution of Christ. Its influence on the interests of the church and the world is infinite in its results. How emphatically true it is, that ministers are laborers. They are not left to engage in their arduous work alone, but are laborers together with God. It is theirs to plant and water, but God giveth the increase. From the nature of their work and the final results connected with the solemn duties of their calling, it must be evident that the desire and aim of all who are invested with the sacred office, should ever be to secure the greatest possible amount of good. It is equally true that each laborer in this field sustains an important relation to all his fellow laborers within the sphere of his influence, and is therefore capable of rendering them important assistance, or of retarding their labors and diminishing their usefulness. Every successful effort to aid a brother and render his labors more efficient in the great work of winning souls to Christ, and promoting the welfare of the saints, contributes to the general advancement of the cause in which all are required to labor. On the contrary, anything that detracts from the usefulness of a single laborer will affect the interests of religion unfavorably, and should be carefully avoided. It requires no evidence to convince us that the oft-repeated maxim that "union is strength" is applicable to laborers in the gospel ministry. Especially to those who embrace "One Lord, one faith, and one baptism." I shall therefore take it for granted that the usefulness of ministers in the same denomination greatly depends on their being united in the prosecution of their holy calling. It may be useful, however, to notice several considerations which illustrate more definitely the importance of this subject.

1. The peculiar relations of the minister to the church and the world arising from the nature of his calling, cuts him off from the sympathies of private Christians, even when they love him sincerely. They cannot enter into those anxious and deep emotions of his aching heart and heaving breast, which flow from the nature of his calling. This circumstance alone furnishes ample reasons for cherishing and cultivating the most kind and friendly feelings towards each other by all engaged in the same arduous work.

Let us specify some of the cases where the sympathies of ministers are peculiar to themselves. 1. In preparing for the pulpit. None but those who have felt the perplexities connected with the selection and arrangement of subjects upon which to address their fellow travelers to eternity, under the awful consciousness that the destiny of souls is connected with the message they deliver from the sacred desk, but those who have made the trial. Most people seem to think it costs ministers nothing to prepare for the pulpit. Nor can private Christians know the temptations and trials of the minister in these exercises. The desire to please their hearers, the love of applause, the fear of giving offence, the loss of pecuniary support, together with a legion of other temptations prompting him to leave out, or touch but slightly, those heart-humbling and self-denying truths which the carnal mind does not relish, and gratify their feelings by prophecy smooth things. No. The private Christian regards the study of the minister as a "sanctum sanctorum," into which the prince of darkness dares not approach. None but ministers can sympathize with each other in these things.

2. In the discharge of pastoral duties. The pastor of every church who realizes the relation he holds to each member of the flock committed to his charge, cannot but feel anxieties unknown to private Christians. The backslidings and defections, the errors and ulcers, the indifference and inconsistencies which are so frequently manifest, and which require all his wisdom, affection, constancy and patience which he can command, and which often baffle his efforts to correct;—these are trials peculiar to his work. Nor do these form the greatest difficulties in the pastoral life. All his movements are criticised, and his motives frequently impugned; and there are not wanting in every congregation those who discover deficiencies and neglects, or stand ready to impeach his conduct even when he acts with a single eye to the glory of God, and the welfare of his charge.

3. In his ordinary deportment. Allowance is made for the peculiarities and different temperaments of every other class in community, and their defects overlooked, while their virtues are respected. But the minister is an exception. He is required to become "all things to all men," not in the sense Paul did, but in accordance with the different tastes of community. What one approves is sure to be condemned by another, and those who can find the most defects are confident of the most refined sagacity. Neither his piety or talents prove a defence against the poisoned shafts of slander and detraction. Under these trials peculiar to the ministry, his private brethren are unable to enter the feelings of his heart and pour into his bosom the balm of consolation.

4. In his temporal interests. In every other calling it is thought honorable and necessary to seek for personal wealth, and every person is allowed to pursue that kind of business which will secure the greatest pecuniary advantage, provided it is not directly immoral. But the minister, in pursuance of his sacred profession, must engage in a most arduous and self-denying course of anxious care and toil, to benefit his race, and must depend on the pittance drawn from the hands of those for whom he labors, and who regard all they do for the minister as a deed of charity rather than a debt of obligation. Nor is this the worst of the case. It is but too often that the amount thus received falls far short of meeting his necessities. That there are honorable exceptions, is freely admitted, and to the praise of many churches be it spoken, that they make competent provisions for their minister. But the fact must not be concealed, that it is far otherwise in general. It is a fact of common occurrence that pious and useful ministers are suffering actual want. This is a source of trial and perplexity which none feel but such as have experienced it.

5. In the frequent removals to which ministers are liable. It is not denied that in some peculiar cases it is both desirable and proper that ministers should leave their charges; but we are decidedly of the opinion that such removals are too frequent for the good of the churches. It is too often attended with the most injurious results to the minister. A few years since a very godly minister in this State was unjustly dismissed from his pastoral charge, which so deeply affected his mind that he survived it only a few days. Others have suffered very materially, and their energies have been paralyzed from the same cause. The causes which result in the dismissal of ministers are often the most frivolous and unjust. And frequently the consequences are disastrous to both minister and people. But such is the present condition of the churches, these liabilities must continue, and the devoted minister often bid adieu to those for whom his prayers and tears have been mingled at the throne of grace, and to whom his most ardent toils have been devoted. To such trials the private Christian is a stranger. In the above particulars, with many others of a similar kind, the minister stands alone in respect to the trials and perplexities of his calling.

If therefore any person needs the support and consolation of sanctified friendship, it is the minister. Next to the approving smile of his blessed Saviour is the consciousness of the sympathies and affection of his fellow laborers. And where beside should he look for a friend to whom he may unbosom the struggles that heave his anxious breast amidst the storms and turmoil that beset his rugged pathway? where, indeed, but to his brethren in the ministry? We repeat it, no other person can feel and know his trials. Others may contribute to his comfort in things which affect him in common with all Christians. The prayers and assistance of private Christians will greatly strengthen and encourage him in the toils and anxieties of his solemn work, and he will always feel grateful for the tokens of their love and affection; but from no other source can he derive that kind of support secured by the assistance and co-operation of his ministering brethren.

II. The importance of union in the gospel ministry will appear from the influence of the ministry on the public mind. Ministers are the public guardians of religion, and as the gospel exerts the only healthful moral influence on the human heart, it is theirs to correct and sanctify the morals of community,—to give them a proper tone, and direct them in a proper course.

In this department of labor they meet with a strong and incessant opposition from the corrupt and polluting streams of human depravity, and so powerful is the current of immorality and so insidious are its influences, that the appointed leaders of the "sacramental host of God's elect" need all the wisdom, piety and talents which can be secured to stay its desolating tide. The enemies of religion and morality are watchful and vigilant, and will never yield their claims, nor give up the conflict without a powerful struggle.

In sustaining this conflict with sin in its varied forms, it becomes ministers to rally around the standard of the cross, and to "stand shoulder to shoulder" under the broad banner of the gospel, having on the whole armor of God, that they may be able to stand against the forces of the enemy. They are engaged in a common cause. One is their Master, even Christ, and all they are brethren. Neither can say to the other, I have no need of you. True, there are different posts to occupy on the walls of Zion, and different talents possessed by individuals. But this is a wise arrangement of Him who has called and commissioned his ministers and sent them into his vineyard.

Instead, therefore, of exciting jealousy and discord, it is a strong incentive to unity. Each may contribute, in a greater or less degree, to strengthen the hands and encourage the hearts of those around him; and nothing will more effectually disarm the opposers of truth than the exhibition of love and union among those who are examples of the religion they teach to others. It should therefore be the feeling of every minister in reference to this subject, "let there be no strife between me and thee, for we be brethren." (See Gen. xiii. 8.)

In closing these remarks, we venture the suggestion that difference in talents and education should not detract from that mutual affection so desirable in those who are engaged in the sacred and holy duties of the ministry. There are fruitless enough in every minister to lead him "not to think more highly of himself than he ought to think," and to make proper allowance for the failings of others. Instead, therefore, of a strife which shall be accounted the greatest, each should cherish the inspired principle, "let each esteem the other better than himself." The final reward will not be given according to the estimation of men, but according to the fidelity with which we have discharged our duty in the station assigned to us by our Lord and Master.

Let ministers, then, be humble, devoted, and united in their work. Let them strive to be in reality laborers together with God, that they may be mutual helpers of each other's joy, and sharers of each other's sorrows and conflicts. The tide of popular opinion is so fluctuating that no reliance can be placed upon it. Sometimes indeed, ministers are elevated and honored by the multitude merely because they have been thrown under circumstances most favorable to secure public approval, while the elements of true greatness and worth have been wanting. But in many cases the scale has been turned, and such have sunk as much below their merits as they had soared above them.

Success for a season is no standard of real worth, and none should therefore feel the spirit of ostentation and self-exaltation because more successful than his equally diligent and persevering brother. The true standard of excellence consists in a faithful adherence to their hallowed work under every circumstance, and if not equally successful with their more favored brethren in securing public favor, they may rest in the assurance that their labor will not be in vain in the Lord. None should therefore indulge in feelings of envy toward those who may occupy a more conspicuous post on the walls of Zion than themselves, or repine at the success of others. Nor should they think they are slighted and neglected because not so prominently noticed on public occasions. On the contrary, it should inspire satisfaction in the mind of the most humble that the Lord works by whom he will, and if they are permitted to bear the most humble part in the great work assigned to the Christian ministry, it is not because they are worthy in themselves, but owing to the unmerited grace of God.

It is due to the cause of Christ, to each other as fellow laborers in the service of the same Master, and to the welfare of immortal souls committed to their charge, that those who sustain the holy office of the gospel ministry should be united in the prosecution of their arduous work.—Let no difference of mere opinion, in which the cardinal truths of the Bible are not involved,—no diversity of talents,—no variety of stations, prevent the interchange of the most friendly feelings, or the performance of the kindest offices towards each other. But let each brother meet with the warm response of fraternal affection. Then will the watchmen lift up the voice together, and exhibit the beauty of that inspired sentiment, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

For the Christian Secretary. The Beloved Disciple. "Behold the book whose leaves display Jesus, the Life, the Truth, the Way."—MONTGOMERY. Although we are assured that "all Scripture is given by inspiration of God," yet, if from this treasury of infinite value, we may be permitted to select a brilliant, and consider it more precious than the rest, it does appear that the gospel of John would be that gem. Each of its chapters is so fraught with richness and beauty, and the more we study its heavenly pages, the more does their exceeding glory strike our hearts. The same spirit glows in his epistles, and after feasting awhile on his writings, we do not wonder that he was the beloved one: he seems more near and precious than the rest. We are informed that he lived to a great age, and when by reason of his years he was unable to preach to an assembly, he was carried in, and would simply say to them, "little children love one another." How suitable a precept to fall from the lips of one who had rested his head on a bosom of infinite love! This is the summing up of all that is required of us, viz: love to God and man; for were we but perfect in this, we could but fulfil all that is laid upon us. His commands are not grievous, for He himself is Love.

This gospel it appears, was written some period of time after the others, and his aim was principally to collect and relate what they had omitted; hence its uniqueness to the rest. O what sweet shavings did the Holy Spirit direct His gleaner to find! It is he alone who gives us that beautiful story of Bethesda, lovely in itself, and still more, as a clear type of the way of salvation. No hope or safety out of Christ, and no fear or danger in him. It is solely in his history that the all important colloquy with the inquiring Ruler has come to us. Only he, relates the presence of the Master at the Cana nuptials, and what to mourners is indescribably sweet, the touching story of Lazarus. By this writer only have we had depicted that amazing scene where Jesus washes his disciples feet, and where we see Peter's character so perfectly manifested. And then how much subsequent to the resurrection, does he tell us that the others have omitted to mention. This glorious gospel appears more than any other one book, to contain the grand doctrines of the whole Bible. The divine nature of the Saviour is insisted on in the most lucid and perspicuous manner, in order, as commentators inform us, to refute errorists at that day, who like some at the present, had presumed to advance the contrary. Also the absolute necessity of the new birth, and the boundless fullness and freeness of salvation are peculiarly brought forward.

The other three evangelists have narrated more particularly Christ's public life, miracles &c. but to the beloved apostle was the sweet task reserved, of detailing his private life among the disciples. Almost the whole book consists of his conversation, and here is the secret of its wonderful preciousness. Much of those awful and mysterious pages written in the Isle of his banishment by the same loved John, is inexplicable and tremendous, but a few of the first and last chapters, are of the same sweet stamp with his gospel. He holds forth peculiarly the blessed invitations from the lips of the Saviour; he writes love. With what majestic simplicity does the gospel open! Those first verses so wonderfully struck and awed the heart of a young sceptic,* (his father having designedly left a Bible in his way;) that for hours he was in a kind of amazement, and from thence dated the commencement of his religious course. Dear John Bunyan, who, as one has expressed it, was only less inspired than John at Patmos, clung to the 6th chapter of this glorious book, as his refuge from despair in the dark hours of that grim and fierce conflict which he waged with the powers of darkness. "Precious sixth of John," he was accustomed to call it; and how many Ready-to-halts have since found those inexpressible verses from the 27th to the conclusion, as a strong staff for their fainting footsteps, as a rich feast to their famishing souls. Such have fed indeed upon the "bread which came down from heaven." But a dear servant of Christ, who has more recently gone from his earthly labors to join John the beloved, John the pilgrim, and the master of both; found, on emerging from a long night of despairing agony to the meridian blaze of hope and faith; the 14th of this blessed book to which he accidentally opened, so rich and glorious that he felt fully convinced there could be none other like it in the Bible, and therefore determined to commit it to memory, but soon after opening to the 15th, he "found it equally precious, and equally applicable." S. E. L.

From the Boston Recorder. Sleepy Disciple. They were not sleepy as men. Were they drowsy on change? Could you catch them nodding over a bargain? Never. Were they accustomed to a nap in their counting rooms? Were their eyelids heavy while waiting for a customer, or did they fall asleep in the progress of an important speculation? No; they were wide awake every where that the world had employment for them; and were only drowsy as disciples. Let us see.

1. If there is any thing in the gospel to make them sleepy. There is not a particle of any thing there that has any such tendency. Every thing about it is rousing, startling, alarming! It is the power of God—sharper than any two-edged sword—the fire and the hammer that breaketh the rock in pieces. The slumbering disciple did not get his sleepiness out of the gospel.

2. And there is nothing in the condition of people about them to make them sleepy. The most of people are in the greatest possible peril! even walking along the crumbling brink of a dreadful precipice. They are under the curse of God's broken law, and every moment exposed to the infliction of its penalty. They are like people walking blindfolded among crevices of the earth, in whose frightful depths might be seen the flashing of fierce flames. There is nothing in all this to make disciples sleepy.

3. And certainly there is nothing in the state of their own souls to make them so. The simple fact that they are drowsy about divine things and inclined to slumber over them, is an alarming fact. It shows a sad moral state of the soul, and one eminently suited to wake one up. It is like that drowsiness produced by intense cold, an alarming intimation of danger.

4. And certainly there was nothing in the nature of God's providences that induced drowsiness. All of them were eminently conducive to wakefulness. And some of them were loud enough to make all the doors and windows of a sleepy man's house rattle. There were sorrowful scenes about him every day, in the shape of poverty, sickness, bereavement and death, to keep all the sympathies of the soul in exercise. God's providences were not zephyrs to breathe softly and soothingly upon him, and hush him into slumber. They were loud, solemn, startling, awakening, and he went to sleep in spite of them.

The sleepy disciple is a sad spectacle! 1. Because he is asleep in broad day! Is it not day with the people of God? We should think it must be day by this time, since eighteen hundred years ago the highest authority declared, that "the night was far spent, and the day was at hand." And it is broad day. The sun of righteousness has arisen. His glorious beams are illuminating the world. They shoot across the seas. They gild the mountain tops. The deep valleys of the pagan darkness begin to be filled with their beams. Now then, a disciple asleep in broad day! Look at him! You cannot without sadness.

2. He violates his vows. Was he not once in the deadly slumber of sin? And when God awoke him out of it, did he not pledge himself that he would not fall asleep again? Does he not remember that sweet and powerful voice that said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light?" and awaking and receiving that light, what did gratitude and love prompt, but the solemn vow that he would not thereafter sleep as others do, but watch and be sober. And did not the pledge that he would be steadfast and immovable, always abounding in the work of the Lord, imply that he would drive spiritual sleep from his eyelids? If he made any vow to God, it certainly involved the pledge of being wide awake in his service. But he violates his vows.

3. He is a seeler being. He was renewed, that he might be a blessing to the world, by his wakeful vigilance and zeal in the service of God. Christ had compassion on him, "that he might show forth his praise," by a life of industry in doing good. But he is asleep! what can he do? What do other sleepy people do? A sleepy sailor, a sleepy ploughman, a sleepy schoolmaster, a sleepy merchant, how much do they accomplish? A disciple asleep! he might as well be dead for the good he does. There is a death-like stupor upon him. It has locked up all his energies. He does nothing for his Lord.

4. Except much harm. Sleep is a very harmful condition in ordinary cases. People asleep, cannot for the time being, be mischief makers. But the sleep of a slumbering disciple is another thing. All the wicked can see it, and they are comforted that they can have such company in sleeping over their everlasting interests. It quiets their consciences. It makes eternal things look small to them, since disciples can be so drowsy about them; and thus a painful pressure is taken off from their minds. And as drowsiness is contagious other disciples catch it from the one now described, and so many get asleep, and the glory of Zion becomes dim, and her beauty is eclipsed, and she is not terrible as an army with banners, but timid, weak, and powerless.

5. He is in great danger. It is always sad to see one in peril. And the sleepy disciple is in danger many ways. He is in danger of a violent and rousing dispensation from his Lord. The Lord of the vineyard knows how to wake up slumbering laborers. And he sometimes strikes such a blow as shows he is offended by such stupidity, and so as effectually to open the eyes of the sleeper. But some are so inveterate in their sleepiness, and so unwilling to be aroused by any earthly agency, that he lets death and the judgment have the charge of waking him up. And they do so arouse them that they never sleep again. The terrible accusations of unpardoned guilt keep them awake to all eternity.

PASCAL. From the Am. Messenger. The Colporteur Leaven Working. One of the most important bearings of the Colporteur system is its reflex influence on individual Christians and churches, inciting and encouraging them to personal effort for the salvation of the destitute around them. We have observed increasing evidence of the happy influence thus exerted, and anticipate more and more important results of this kind as the system becomes more generally familiar in its practical details. The idea once imbedded in the minds of Christians, that they are not only to avail themselves of all providential opportunities of doing good personally, but they are to seek such opportunities, using all needful helps, will produce important results. The continual exhibition of the success of sixty living Harlan Pages scattered over the land, cannot but help to impress Christians with the truth, that they have each something to do in the matter of seeking out the destitute around them and conveying the gospel to their doors.

A post-master from the West, while traveling at the East, lost a train of cars which he was expecting to take, and was detained five and a half hours. He had Tracts in his possession, and the idea occurred to him that he might turn colporteur for the time being, and he immediately set out on a pleasant and profitable excursion, calling at houses, shops, &c., and conversing with the inmates on eternal things. "My most interesting visit," he writes, "was to the village school, where I was welcomed, and the truth seemed to be relished. In one house, the woman said, 'she had had no Bible for thirteen years!' I made arrangements to furnish one. I trust when God shall bring every work into judgment, it will appear that, through his grace, some important results will follow this day's labor."

Rev. Dr. —, a devoted and useful pastor, writes, "I am more and more convinced that your Colporteur system is wonderfully adapted to the work of evangelizing the world. Just as far as the spirit that would make a good colporteur shall prevail in the churches, so far we advance toward the Millennium. I have prepared a small card, containing some four or five resolutions as a test, to give every one who prays for a revival an opportunity to determine whether he is sincere or not." After explaining his plan, which contemplates thorough self-examination respecting duties to the destitute and impenitent, he adds,—"How much would be gained if a good number in every church would adopt a practice like this, and thus become voluntary colporteurs! How richly it would bless those who enter into it! I think the Lord is preparing the way by your efforts for great things."

The Glory of a Revival. Take in at a glance the results of revivals, as they respect both worlds. Under their influence, see the cause of moral renovation advancing until this earth every where brightens into a field of millennial beauty. Behold also the inhabitants of heaven kindling with higher rapture in view of these wonderful works of God. Not only those who have been subjects of revivals, but those who have not; not only the ransomed of the Lord, but the principalities and powers in heavenly places, and even Jehovah, who is over all blessed for evermore, rejoice, and will eternally rejoice in those triumphs of redeeming grace. And this joy and glory is not only to be perpetual, but to be perpetually progressive. Say, then, whether such results will not justify the church, even now, in beginning her song of triumph? Which of the angels will think she is premature in her praises, if, when she looks abroad, and sees what God has wrought for her already in her revivals, she should begin to ascribe blessing, and honor, and glory, and power unto him that sitteth upon the throne, and unto the Lamb? Be this, then, the song of the church as she travels on here in the wilderness, while she rejoices in the smile, and leans upon the arm, and looks forth upon the gracious triumphs of her living Head. Be this her song on the morning of the millennial day. Let the long jubilee be ushered in by the echoing and re-echoing of this hymn of praise all round the arch of heaven. Let the church on that glorious occasion count up, if she can, all the revivals that have contributed to her enlargement, and brought glory to her Redeemer, and say, what so well becomes her as to take this language of thanksgiving upon her lips. Let this be her song when her enemies have all gone into confusion and taken up an eternal wailing; when she is herself glorified and enthroned on the fields of immor-

been followed by proportionably larger number of Jews in the United States, and at 40,000; of these, 10,000 are supposed in the city of New York. Single qualified missionary mentioned devoted to the Christian instruction of

a few years, 80 adults, and 220 others baptized in the Hebrew Episcopal chapel. In 1825 there were 100 baptisms alone, and since that time there have more. Baptized Jews are to be found every town of Germany.

Church of England has 8 or 10 ministers up, who are Jews. The Lutheran and churches on the continent have not a same race among the clergy. The of Breslau has 5 Jewish professors and Halle has 5; and several of the most professional men in the large cities are Christian Jews.

These should not be forgotten. God set away his people whom he foreknew, in store for them. That mercy descend on them miraculously, but prayers of the saints and the earnest of the truth as it is in Jesus. It is a great moment, are we laboring in the, and to the full extent of our means, accomplishment of God's purposes of love people of his ancient covenant!

CONDITION OF THE UNITED STATES. From principle, teetotallers. Visions, influenced by the temperance to abstain. Visions, hard drinkers. Visions, and upwards of infants and a yet non-consumers, and untouched

WANTS OF THE TEMPERANCE RE. Visions, the aid of the church. Visions, the prayers and the efforts of min. Visions, the countenance of those who conable life. Visions, the example of men who fill offices

Mr. Miller, &c. call attention to a conversation I had Miller and Elder Jesse Thompson last klin, N. H. I said to Mr. Miller, sup-Jewish year 1843 expired, and the Christ does not come, what will you said Mr. Miller in reply, "It is wholly a faith with me; I do not know it will but I believe it will. Therefore if it ke place within a few months, I shall that I was mistaken." Said I, that is that same day I put the same question se Thompson, who was then in com-Mr. Miller.—Elder Thompson replied rds—"I do not see how any man can hold on to the doctrine a single hour lat of March, if Christ does not come. "But" said he, "I believe it will take that time." Now let Mr. Miller, Elson, and all others maintain this man-and we ask no more.—Christian Jour.

FORD FIRE INSURANCE CO. North side State House Square.—This the oldest of the kind in the State, having been over thirty years. It is incorporated with One Hundred and Fifty thousand Dollars, and in the best possible manner. It insures houses, Churches, Dwellings, Stores, Merchandise, and personal property generally, from loss by Fire, on the most favorable and satisfactory

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talities, and privileged to walk in the full vision of God; when the complete triumph of redemption shall everywhere be acknowledged, and shall awaken joy or agony that is to endure forever. From the most distant point in eternity which an angel's mind can reach, let the church, when she remembers these scenes of mercy through which she is now passing, still about forth her high praises in the same noble song; and let seraphim and cherubim, and the whole angelic choir of the third heavens, join to increase the melody—"Blessing and honor, glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen!"

For the Christian Secretary.

HOME MISSIONS.

Iowa in want of Missionaries.

From a Correspondent.

"At Cordova, on the Illinois side of the river, a promising church has been organized through the instrumentality of brother Seeley, and a liberal sum has been subscribed for the support of the gospel; but they know not where the man of God is, who shall break to them the bread of life. They at present sustain a prayer-meeting, and a Bible class.

The church at C—must go down merely for the want of a pastor. The church at R—must go down unless they have help soon. The church at E—must go down unless some good brother at the East loves the Saviour and his cause well enough to come over and rescue that sinking interest. The church at L—must go down unless help is sent without delay. The church at M—has, I fear, nearly gone down already, for want of a minister. Brother C—thinks of leaving the territory soon, and brethren I. and F. are preparing to do the same. Unless we can have a reinforcement speedily there will soon be but a few of us left in this great field. It is true, Baptist ministers have a hard time of it in this Territory, but here also, they may do a great deal of good.

And now let me inquire if the Home Mission Society cannot send us a few more ministers?—Or must the places I have named be left to languish and die? Must this vast field be allowed no other cultivation than can be given to it by a few solitary missionaries? Say, my brother, must this be the case?

A small reinforcement has been recently appointed for this field, but double the number of suitably qualified men might be sent with advantage were they ready, and our means sufficient.

BENJ. M. HILL, Cor. Sec.

REVIVALS.

From the Va. Religious Herald.

RICHMOND, VA., N. Y. March 7, 1844.

DEAR BRO. BEEBEE:

It will doubtless rejoice the friends of Zion, to learn that the Lord has again visited his people in this region with the revivings of his Spirit.

In a series of evening meetings, which have been held in a school house, in a branch of this church, a few weeks past, we have witnessed a rich exhibition of the "grace of God which bringeth salvation," in reviving the energies of his people, subduing the opposition of the human heart, and in causing the simple truth to be mighty, and prevail over the errors and traditions of men.

The "sprinklers," as usual have commenced a furious, and in this instance a very unsuccessful war, against immersion. It has been asserted in a public assembly, and by a professed minister of the gospel, that all Greek scholars admit that the word baptizo means sprinkle, as well as immerse; and that the idea of exclusive immersion, for believers' baptism, is altogether without foundation in the Scriptures! It is presumed, however, that such assertions would find a better market, where the people are accustomed to believe all they hear, irrespective of proof.

The design of all this appeared to be, to darken the mental horizon of the young disciple, to prevent their joining the "deluded" Baptists. The result so far is, that since the meeting not one has united with any other church in that neighborhood, except with the Baptist.

Since the first of last month, twenty have been received to the fellowship of this church, fourteen of whom have been baptized. One was received on experience, having been formerly baptized into the Lutheran connection, and four by letter.

Among those received, are five heads of families. Husbands and wives together have yielded a willing obedience to the ordinances of God's house.

"The Lord hath done great things for us," and we cheerfully unite our hearts and voices, in ascribing all the glory to Him, whose going forth is prepared as the morning."

Yours respectfully, L. C. BATES.

From the Christian Messenger.

LAFAYETTE, La., March 8, 1844.

BRO. OWEN:

I have received a letter from Bro. Pratt, dated South Bend, Feb. 14th, in which he states that he has been holding a meeting in that place nearly a month, the result of which has been most cheering to the church in that place: 18 had been added by baptism, and two otherwise; making an increase of 20. More, he says, are expected to unite soon. Among the number added, two or three are from the Presbyterians, and a number from the Methodists. He says: "I never saw in my life such a turn of the current towards the Baptists as I have witnessed here." He says: "I expect to go to Mishawauki and commence a meeting next Friday night.—The brethren there, some 12 or more in number, are desirous of being constituted into a church. They have rented a hall room, and seated, and appear to possess the right spirit." I received a letter yesterday from my uncle living in Mishawauki, the present week, in which he says:

"Rev. Mr. Pratt called on me yesterday, and informed me since they have commenced a meeting here, they have found 20 or 30 brethren in this place, and think they shall organize a church, which I hope they will. There seems to be a good degree of interest in this meeting."

"I attended the meeting last evening, and heard Elder Pratt preach; the house was crowded; he preached a very interesting sermon, wherein I thought no impenitent person could refuse to give his assent to the truth and appeals of the gospel.

A call was made for all who desired to be Christians, and to forsake all sin, to rise; eight or ten arose.

Your brother in Christ,

S. G. MINER.

Christian Secretary.

HARTFORD, APRIL 26, 1844.

Proceedings of the Convention.

We have secured the services of an able correspondent who will furnish us with an impartial account of the proceedings of the Triennial Convention now in session at Philadelphia.

Liberty of Different Denominations.

A correspondent of the Episcopal Recorder has furnished for that paper a comparative view of the contributions of several religious denominations to the cause of Missions; from which it appears that the Episcopalians are much more liberal than the others, while our own denomination falls below that of the Episcopalians and Presbyterians, and he might have added, the Congregationalists. This view, however, is no test of the actual liberality of the several denominations, for it is well known that the Episcopalians are by far the richest sect in the country; and the Presbyterians and Congregationalists are, undoubtedly, the next in order in point of wealth. If we should make the comparison then, upon the true Scripture principle, of giving according to what a man hath, and not according to what he hath not, it would probably be found that the difference between them is not much after all.

We copy the article in order to show how very small are the contributions of all the religious bodies in the country. The Baptists might, without any sacrifice on their part, contribute 600,000 dollars per annum, instead of the 100,000 which they now give. If the pastor of every Baptist church in the country would adopt some plan to raise a sum equal to an average of one dollar a year for each member of his church, the work would be done, and the work of six years missionary labor would then be accomplished in one.

"Beginning with our own Church—we find the number of its communicants, given in the Spirit of Missions, to be 60,000; and the amount expended for Foreign and Domestic Missions, to be \$80,000 per annum. This gives a proportion of a little more than one dollar and a quarter a year for each communicant; or about two cents and a half per week.

The Presbyterian (Old School) Church, contains, according to the last report of their Missionary Society, 170,000 communicants, and contributes about \$80,000 to missionary purposes. This makes an average for each communicant of about fifty cents a year; or one cent a week.

The New School Presbyterian Church contribute their funds to the American Board, and as the operations of this Board are sustained by several denominations, it is hardly possible to determine the amount furnished by each.

The Baptist Church, according to the Baptist Almanac and Register for 1844—numbers 600,000 communicants—and contributes about \$100,000 per annum for Missionary purposes. This gives an average for each communicant of a little over sixteen cents a year; or one-third of a cent a week.

The Methodist Church, according to the last Reports of Annual Conferences, numbers upwards of one million of communicants; and contributes about \$150,000 per annum for Missionary purposes; which gives an average of about thirteen cents a year; or one-quarter of a cent a week for each communicant!

Two thoughts have been impressed upon my mind with great force, by the consideration of these startling facts. One is the decidedly superior missionary character of the Episcopal Church. It is no cause for exultation indeed, to find, that everything told, our Missionary zeal exhausts itself in an average of two cents and a half a week for each communicant! But when it is so often cast up as a reproach that our Church is behind the age in this respect, and almost destitute of the missionary spirit, it is pleasant to find that in spite of the deadening influence of her forms, and the alleged incompatibility of her traditions and ceremonial with the existence of *evangelical religion*, she is actually, in proportion to her members, doing more than twice as much as any religious denomination in the land!

The other is this: If what we have spoken of, is really the measure of Christian zeal in this work, when may we look for the world's conversion? I suppose the societies mentioned in the foregoing estimate, may be regarded as affording a fair representation of the Christian Church. The aggregate number of communicants mentioned, is 1,830,000. The aggregate amount of actual contributions for that number, is \$410,000. And this gives a general average of about 22 1/2 cents a year; or less than a half a cent a week for each communicant. This is the way in which that Church which the Son of God has purchased with his own blood is consecrating itself to the work of converting the world. A half a cent a week! "Tell it not in Gath," &c. To those who are looking for the ushering in of the latter day glory through the instrumentalities now employed, the prospect is gloomy enough. For myself, I thank God for not having been led to entertain such a view of the matter."

The Biblical Recorder.

Our friend Meredith seems very reluctant to risk the merits of his case upon the Bible, but seems to prefer a sort of cross-firing to a direct charge. The following remarks are from his paper of April 13, in reply to ours of a previous date.

REMARKS.—Our friend still grieves over the injury his article sustained by being divided; and thinks it somewhat questionable whether the circumstance was really the effect of necessity, or whether we found his production so hard to digest, that we deemed it prudent to give it to our readers in broken doses. We can assure our friend that, so far from meaning to weaken the force of his article, or to diminish its acceptability with our readers, we aimed to produce just the contrary effects. And we must still be permitted to say, that we think we were not mistaken in his opinion, to the contrary notwithstanding.—His article contained no less than seven separate and distinct subjects of remark. Had we taken them up one at a time, we should not have disturbed the unity of his effusion.

On the subject of emancipation, there seems to be still some difference between us. Our friend asked our opinion on this point, and we gave it. Not satisfied with our views on the subject, he straightway gave his own. Our readers have now the benefit of both sides, and will doubtless embrace that opinion which to them shall appear most comfortable to truth. We are still inclined to think, however, that, were our northern friends to pay more attention to their own affairs, they would probably have less time and attention to devote to the affairs of others.

Our friend admits, that respecting the condition of our southern slaves, we are better informed than himself; and even concedes that we have personal information respecting that of free blacks at the north—but still maintains his own competency to dispute our position.—That is, though confessedly possessing but one eye himself, he fancies that he can see more clearly than those who have the use of both eyes. Of what is said of the assertion of the New Hampshire man, we do not see the bearing. The advantages of education are, no doubt, of some importance; especially when they can be made to serve a party purpose. After all, however, we conjecture that it will afford but little relief to the starved and frozen poor of the north, either black or white, to know that they are not forbidden by law to read, while their bodies are perishing with hunger and cold. We happen to know something of the free blacks of the north; and aside from their ragged and forlorn condition, we are not ignorant of the value they set on education, and the advances they have made in the way of literary attainment!

Our readers may possibly recollect, that, some time back, our friend of the Secretary caught at what he seems to have thought an unfortunate admission on our part, and set down the following emphatic position: "Admit the right of property in a negro, &c., and you admit the right to sell him at pleasure." In reply to this pithy piece of logic, we said, "Admit the right of property in a slave, and you admit the right to sell it at pleasure." We felt some

little curiosity to see how our friend would manage this perplexing application of his own argument. We are sorry to say, however, that, somehow, he cannot be prevailed on to look it straight in the face. In his first rejoinder, he gave us a sketch of N. Carolina laws, and finally concluded by imputing to us the denial of the identical proposition which we had affirmed. On the present occasion he has considered to say about "New England drovers"—"negroes in chains"—"an ugly negro"—"a gang of negroes," &c., &c., but we can discover no allusion to his favorite argument, namely, "admit the right of property in alcohol, and you admit the right to sell it at pleasure."

Our friend believes that his random shooting has been owing to the fact that he has been "compelled to take his game on the wing." We think, if he will look again, he will see that his great difficulty has been, that his game could not be got to move. That alcoholic argument of his has endured two or three shots, and there it is yet, untouched and unmoved.

The paragraph in which our friend was called on to deny, if he felt at liberty to do so, that slavery had been sanctioned by divine authority, though as we had been led to suppose by far the most material one in the article, he has somehow overlooked entirely. Although he has paid his respects to every other particular in our remarks, this most important point seems to have escaped observation altogether.

It is our province to follow our friend of the Recorder in this discussion, but as we find he is disposed to travel round in a circle, we shall say but few words in reply, and wait patiently for him to arrive at something that may demand a more extended answer.

We have but a single explanation, and a word of comment, in reply to his remarks above. We were informed several months since, that the editor of the Recorder was a native of New Hampshire; hence our allusion to the condition of the blacks in that State. If we were misinformed, he will please correct us. It is really amusing to witness the efforts of the Recorder to get clear of answering some of our blunt questions. Instead of replying to the query whether it is right to sell an "ugly negro," he falls back upon his favorite *alcohol* argument, and seems to exult over it, as though he had really gained a victory. We shall probably have occasion to allude to this subject again, before we get through with this discussion, as well as to the subject of education,—the condition of the free blacks of the North, in contrast with the slaves of the South, &c., but in the present stage of it, we forbear—for it is idle to keep up this kind of skirmishing, when, by a direct issue upon the Bible doctrine of slavery, we might have closed the debate long ago.

Rhode Island Baptist State Convention.

The Anniversaries of the Rhode Island Baptist State Convention were held with the Third Baptist Church in Providence, on Tuesday the 9th inst., a brief report of which we find in the last Baptist Advocate.

The annual sermon was preached by the Rev. James N. Granger, from Matt. 13: 44, "Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

After the sermon, the Convention was called to order by its President, Rev. J. Dowling; when a committee was appointed to nominate a board of officers for the ensuing year. The list of Vice-Presidents and Managers were nearly the same as last year. The Rev. James N. Granger was appointed President in place of Mr. Dowling, who is about to remove to New York.

In the evening the annual Report was read, and addresses delivered. The Report exhibited the most cheering view of the present condition and labors of the Convention. About one thousand four hundred dollars had been expended during the year for missionary operations within the State, and over four thousand had passed through its treasury for Foreign operations.

This is a larger sum than is raised in Connecticut for these purposes, although Rhode Island is smaller by one half than our own State. There is another feature in the Report to which we wish to direct the special attention of our churches. It will be noticed that about fourteen hundred dollars had been expended in missionary operations within the State, which is three or four times as much as is devoted to the same purpose here. It has been the policy of our churches to send most of their contributions out of the State, while many of our feeble churches have been necessarily neglected. It is time, we think, that a different policy was adopted in this respect. The condition of our feeble churches is well known to the denomination, and we hope that a more liberal course will be pursued hereafter in relation to them. A proportion of the funds that are sent out of the State, could be expended with equal advantage at home.

Moral Cause of Insanity.

In looking over the Report of the Mass. State Lunatic Hospital at Worcester, we were surprised to find in the table of "Moral causes of Insanity," the "followers of Knapp" set down as a class. Why he was selected from among many other revival preachers, the learned Doctor does not inform his readers. We have never learned that Phinney, Kirk and Birchard, are less exciting preachers than Mr. Knapp, or that they have fewer "followers," nor that those followers are destitute of the zeal which would give them a place in the table of causes according to the classification there used. The use made of Mr. Knapp's name in that place evidently has some significant meaning.

To attack a clergyman who has his credentials from a denomination which is as respectable in numbers and influence as any in the United States, seems to be, to say the least, very impolitic; and how the shrewd, far-seeing Superintendent was betrayed into such indiscretion, we are at a loss to determine. We presume, however, he is so much in the habit of being told that his opinions are so, that he does not give himself time to reflect upon the bearing of much that he writes. If exciting preaching is bad in its influence, why not come out and say that all kinds of excitements are so, and give each a place in these tables? Is the excitement of a ball-room, less hurtful than preaching? Are political mass-meetings, and songs of revelry, shouting and huzzing, more soothing to the mind predisposed to insanity than the truths and doctrines of Christianity? Why does he not say that camp-meetings are a cause? He knows full well that some bishop, or the whole Methodist denomination, would make him feel his indiscretion. There seems to be a want of candor in the statement of "causes" which does not become a public man occupying the station that Dr. Woodward now does; he being "at the head of the model institution of the country."

How has the Doctor been able to ascertain the cause, and find a niche for the "followers of Knapp"? The most learned authors on insanity uniformly agree that the cause are very obscure. "The most accurate inquiries exposing nothing that could have contributed to that event." "The causes of many diseases are obscure—those of insanity are peculiarly so. Hence we find few authorities attempt to give anything more than the supposed or probable causes." The Doctor, by way of apology, says, "that if we have failed in rightly ascertaining causes, we have only fallen into common error." Again, "It may not be improper to remark that in almost all the tables a large proportion are stated as cause unknown." The statistical tables of Dr. W. have more than once been questioned by

individuals and authors whose scientific knowledge would not suffer in comparison with his. Many physicians now discard those tables as useless, erroneous, and calculated to mislead. We admit that the author of that report has as much knowledge of insanity as any other man who has had the same amount of experience, but we think him quite as egotistical as learned. We do not believe the cause of insanity can be ascertained sufficiently clear to warrant a classification of "Followers of Knapp, Phinney, Kirk," &c.

It would be a very nice discrimination to be able to tell whether an undue religious excitement is the cause or effect of insanity, and still more difficult to distinguish the "followers" of the different religious leaders. Religious mania usually assumes a melancholic character,—nothing can be elicited from the patient which can be depended upon—the subject upon which the mind dwells seldom gives any clue to the cause. The friends of a patient are seldom able to give any account of the cause that led to his insanity, for the simple reason that they know nothing about it. Besides, friends are often as guarded in their answers as the Dr. is in his questions, and if he should chance to ask whether the patient were a "follower of Knapp," it would be quite uncertain what answer he would receive.

We consider it ungenerous, uncharitable and libellous, to record what cannot be proven, as statistics in the books and reports of this "Model Institution."

Foreign Correspondence.—No. 2.

PORT AU PRINCE, March 29, 1844.

France and England have long ago acknowledged the independence of Hayti, and but for the influence of slavery America would doubtless have done so too. A consequence of our not having done so, is, that all American vessels trading at the Island, are subjected to extra tonnage duties. These extra duties are paid mostly by the free states, and this is one of the hundred ways in which the free states are taxed to support slavery. Our Consul, too, for the same cause, are not acknowledged by them. Still, there is one located here; and to show that (although not acknowledged as consul) he is treated with respect, I will quote a few facts, which may reflect quite as much honor on the Haytian, as on the Consul.

Soon after I arrived here, report said there was a man in prison, accused of passing counterfeit money to a large amount, and that he claimed to be an American citizen.—This is a crime, the penalty of which, is death. Some time after my arrival here, I had the pleasure of dining on board of an American vessel, lying in the harbor, and Mr. Luther, the Consul, was present. After dinner, Mr. Luther pulled his watch from his pocket, and said, "It is now half past three o'clock, that fellow that passed the counterfeit money was to have his trial at four, and I was requested to be present, but the gentleman that was to be my interpreter, can't attend to it, and I believe I shan't trouble myself about it." I quote Mr. Luther's language so nearly verbatim that the full sense is retained, and tell the story not for Mr. Luther's special benefit, but for the future benefit of those whose rights the mission is designed to protect. Mr. Luther is about coming to America, and leaves a forerunner to act for him while absent. To me there is quite an impropriety in leaving a foreigner to protect American interests, in a foreign port; but I have heard no complaint in this case.

There are perhaps as many buildings in Port au Prince as there are in the city of Hartford. The majority of them are one story high, with light shingled roofs. The roofs, in front, projecting to the outer edge of the walk, which walk is about 8 feet wide. This makes a fine shelter both from the heat of the sun, and the frequent and heavy showers of rain. There are no glass windows or wooden floors, except where the buildings are two stories high, and then only in the second story. The lower floors are either composed of stone, or brick, or the natural earth; and yet in many instances, furnished with as nice-looking furniture, and inhabited by as intelligent, neat and kind-hearted people as any here. I do not say that all the Haytians are intelligent, or neat—far from it. Many of them are very ignorant, dress shabbily, and to use a homely expression, "live from hand to mouth." Some of the females exhibit a peculiarity of taste in dress that is quite amusing. Sometimes they may be seen with neat turbans on their heads, but barefooted. I have seen a Haytian lady little less in size than a flour barrel, going to market, with at least a bushel of plantain on her head, with a white gown and big gathered sleeves, and barefooted. But to all appearance, they never wear bustles; nature, seemingly, having supplied for them, what American ladies seem so desirous to imitate. But the kindness of the Haytians, when well-treated, must be evident to every unprejudiced mind that has had the means of acquaintance with them; and the only reason why it is not proverbial of them is, that many who come here, come with the colorphobia, a disease which has destroyed millions of the human race, and is, to-day, the worst in our beloved America, but one, and that is Total Depravity.

The climate here is quite uniform, the thermometer rarely rising over 90, or falling below 70. We have a number of days in each year in New England, warmer than any here. There is uniformly what is called the land breeze, in the morning, and the sea breeze in the afternoon. The land breeze is considered unhealthy, while the sea breeze is called by many of the Haytians, "the Doctor." There are no pulmonary complaints here, as I can learn. I have not heard of anything like consumption, or even of a cough, or cold, since I arrived here. When persons are sick here, it is so rarely anything but fever, that it is perhaps more common for a Haytian to say, Such a one has got a fever, than to say, Such a one is sick.

Port au Prince is on the whole a feverish place; they have what is here called the *climate fever*, and also frequent visits of the yellow fever. It is so common for foreigners, who reside here any length of time, to have the climate fever, that a man is hardly acknowledged as a Haytian, unless he has thus become acclimated. This is, however, a mild fever, and when due care is taken, is not considered dangerous.

MAY DAY FESTIVAL.—We learn from the Boston Recorder that several ladies of that city, of different religious denominations have issued a Circular, notifying the public that they are making arrangements for a May-day festival at Roxbury; the object of which is to aid the American Sunday School Union in carrying out its design of establishing Sunday schools in all the destitute neighborhoods of the West, and supplying them with libraries. Contributions adapted to light refreshments, flowers, ornamental or useful articles, will be gratefully received, &c. They propose to have a breakfast at 6 o'clock in the morning, to be continued until 10. The rooms to remain open during the day and evening for the sale of refreshments, flowers and fancy articles.

Now we have not the least objection in the world to the ladies of Boston observing a May-day festival, especially if they will get themselves out of the city early enough to prepare their breakfast as early as six o'clock. And we most cordially wish success to the enterprise of the Am. Sunday School Union of establishing Sunday schools, and furnishing them with libraries.

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ing libraries for the destitute portions of the West; but the project of aiding it in this way, is a poor one, to say the least. It would be far better, we think, to raise a generous contribution for the S. S. Union, first, and then for those who desire to enjoy the May-day festival divested of all base and selfish objects, to repair to such place as may be convenient for the purpose, and spend the day in innocent recreation.

MR. MILLER.—We never doubted the sincerity of this man in promulgating the doctrine of the end of the world in 1843. From a personal interview with him some two or three years since, we were satisfied that the old gentleman was honest in his opinions; and we find he has had the candor to maintain them to the last. He has always maintained that the world would be destroyed between March 31, 1843, and March 31, 1844; and when the last named period arrived, he said the time was fulfilled; that honestly acknowledging his sentiments, after time had passed them to be false. We should think Mr. Miller, upon his own admission, would now look upon his doctrine as folly, and renounce them forever; for in the "Midnight Cry" of Jan. 1, 1844, he says, "If I have erred in my position of the Prophecies, the time being so near at hand, will soon expose my folly." We should like to hear him explain this sentence, since time has exposed his folly.

PRESBYTERY OF NEW YORK.—From the summary of Statistical Reports for the year ending April 17th, 1844, we learn that there are in the Presbytery thirteen churches, with a total of 4,034 members. The collections for benevolent objects during the year amount to \$25,743.—Of this sum the Rev. Dr. Phillips' church, which consists of 375 members, contributed eleven thousand five hundred dollars.

OF THE NAME OTTIN.—A correspondent asks the editor of the Biblical Recorder whether the practice of washing one another's feet is a duty still binding on the church, and whether it is in accordance with the principles and government of the regular Baptist churches? To which he answers, no; but is fully of the opinion that it is in accordance with the principles of the regular Baptist churches, for every member to have his feet washed, so often as they may need it."

THE AMISTAD.—It appears from the proceedings of Congress that the Spanish Minister at Washington has made a formal demand on our government for indemnity in the case of the Amistad. He claims payment for the vessel, all the slaves on board, and damages for the seizure of property, vexatious detention of her owners, &c. &c. The chairman of the committee on Foreign relations has made a report on this subject, in which he maintains the justice of the claim set up by the Spanish Minister, and endorses the U. S. District and Circuit Judge of this State, saying them "zealous, who, with the help of the press, turned the course of justice," &c. "When the federal courts of justice err," says the report, Congress alone can rectify. It is by an act of Congress alone that this debt of national honor to Spain can be paid."

Perhaps it would be good policy on the part of our government to send this committee to the Court of St. James to make a demand on the British Crown for indemnity in the case of the American brig Creole.

THE TURKS.—The Rev. Dr. Hawes, in a letter, dated January 27th, speaks of the Turks in the following manner. That Mohammedanism is rapidly approaching its final dissolution, we think there cannot be a doubt.

"They appear, by common consent, to be abandoned by the Christian world, as almost beyond hope; and indeed, the more I learn of their state and prospects, the more I am convinced, that of all other classes of men, they furnish the least ground of encouragement to labor for their salvation. I see nothing before them but progressive decay, and ultimate and not distant dissolution as a nation. Their towns and villages are sinking into decay, and ruin—immense plains, once covered with people, and teeming with luxuriance, now swept clear of every living thing, lie desolate and waste. I went the other day, to witness the worship of the howling devils. I can give you a faint description of it. It was awful beyond any thing I ever beheld. I was fairly frightened in one part of the performance, and could not but feel that they were under the influence of Satanic agency."

Ministerial Changes.

Rev. R. V. LYON has closed his pastoral labors with the Baptist church in Ashford, and is at present laboring among the poor and destitute in the eastern part of the State.

Correspondents are requested to address Rev. L. COVELL, the late pastor of the Second Baptist Church in New London, "No. 70, Sixth street, New York."

Rev. Z. TORREY has closed his labors with the Second Baptist church in Colebrook. Correspondents will please direct hereafter, Pawtuxet, R. I.

Rev. CHAS. C. LEWIS of the Third Baptist church in Groton, has accepted the call of the church in Tabory, Martha's Vineyard. Correspondents will please direct their communications to him at Holmes' Hole, Mass.

PERPETUAL MOTION.—The N. Y. Baptist Register says that Col. Boon of Hamilton, is exhibiting in Urie a perpetual motion machine with which the editor of the Register acknowledges himself "amazed and confounded." It is said to be exceedingly simple, and to operate by the power of gravitation and the expansion of compressed water, but must be seen to be understood. When the inventor of that machine, or any one else, can raise themselves from the ground by the application of the hand to the collar of their own coat, then they may discover perpetual motion. Not before.

FRANKLIN HOUSE, NORWICH.—We are happy to learn that this popular hotel has discarded intoxicating liquors, and is now conducted upon temperance principles. We stopped there a few days last summer, and were well pleased with the manner in which things were managed—the polite attentions of the proprietor—the excellence of the dinners, &c., that we felt inclined to recommend him to the favorable notice of travellers, and should have done so at the time, had we not discovered a few stray decantations in the bar. This evil is now removed, and we most fully recommend the Franklin House to the patronage of strangers—acquaintances will find their way there without urging.

DEATH OF JUDGE BALDWIN.—The Hon. Henry Baldwin, presiding judge of the U. S. Circuit Court for the state of Pennsylvania, and associate judge of the Supreme Court of the United States, died at the Merchants' Hotel in Philadelphia on Sunday evening last, from the effects of a paralytic shock with which he had been visited the preceding Monday. There are now two vacancies in the U. S. Court.

THE TEXAS TREATY.—This much-talked-of Treaty was sent into the Senate on Monday last, at 12 o'clock, with the accompanying documents, occupied 312 pages in the reading. There is little or no possibility of its ratification.

TRIAL FOR MURDER.—John Gordon, who was arrested on suspicion of having murdered Mr. Sprague of R. I. was been tried, and found guilty. William Gordon, who was arrested at the same time, is acquitted.

POLITICS UNDER THE LAW OF GOD in the North Congressional Annual Fast for 1844. By H. H. H.

This Discourse created quite a sensation among the members of Dr. Bushnell's church, and many hard things were said against the author of it. From it, we had come to the conclusion into the spirit of the age by abuse most unmercifully. But when the brought to light through the press, harmless affair—perfectly tame compared with the big game stories of the public ear. Aside from the more healthy tone of morals we atmosphere. We quote a single

"It is impossible, in these times of impression that, in what are called of public officers, the discipline of and doings of public legislation; or coming fearfully insensible to all and obligation to God. In every respect, in matters of temperance, of Sabbath, in the duties of beneficence, the confidence of a permitted us. And yet, in a remembrance, we are made to see that every year more inescapable to moral

Every one will admit the truth of we fear there are but few who feel selves enough in the matter to see destroying this cancer upon the body

Nearly the whole of the edit in posed of in a single day, and we press. Published by Edwin Hunt.

NEW ENGLAND SABBATH SCHOOL. Music and Hymns adapted to all ages and Social Meetings. Boston: Union and John Putnam: 1844.

This is a collection of 64 pages of particularly to the use of Sabbath schools, are set to appropriate music. It is Book for Sabbath schools. For sale

THE UNQUIET: A Book of its own kind, of him, thrown out in a variety of religious Ministers, Churches and published by John Putnam: 1844.

The author has selected a very good book, for it is unquestionably unique, the different subjects under discussion, and by giving the dialogue style to language which might readily be supposed the occasions to which he has directed furnished an interesting, and in the book. The conversations on the use, especially among church members, and glowing colors. "Slavery"—"to get rid of a minister," &c., &c., upon which the author has furnished thrown out in a variety of ways."

Politics under the Law of God. A Discourse, delivered in the North Congregational Church, Hartford, on the Annual Fast for 1844. By Horace Bushnell, D. D.

This Discourse created quite a sensation among the paragon members of Dr. Bushnell's church, at the time of its delivery, and many hard words were said against it, or rather against the author of it. From all we had heard about it, we had come to the conclusion that Dr. B. had entered into the spirit of the age by abusing his political opponents most unmercifully. But when the famous production was brought to light through the press, it turned out to be a very harmless affair—perfectly tame and non-committal, when compared with the big bear stories that had already filled the public ear. Aside from one or two harmless allusions to prominent party men, the discourse is a valuable one; and if its precepts were adopted by the public, a much more healthy tone of morals would pervade our political atmosphere. We quote a single paragraph.

"It is impossible, in these times, not to suffer the painful impression that, in what are called politics, in the choice of public officers, the discipline of parties, the measures and doings of public legislation; our countrymen are becoming fastidiously inattentive to all considerations of duty and obligation to God. In every other field of moral interest, in matters of temperance, in the religious observance of Sabbaths, in the duties of humanity and public beneficence, the confidence of a general improvement is permitted us. And yet, in a remarkable contrast of degeneracy, we are made to see that politics are becoming every year more inhuman to moral constraints and principles."

Every one will admit the truth of this sentence, and yet we fear there are but few who feel willing to interest themselves enough in the matter to set about the work of destroying this cancer upon the body politic.

Nearly the whole of the edition (1000 copies) was disposed of in a single day, and we learn that another is in press. Published by Edwin Hunt, No. 6 Asylum street.

NEW ENGLAND SABBATH SCHOOL MINISTERS. A Collection of Music and Hymns adapted to Sabbath Schools, Families and Social Meetings. Boston: New England S. S. Union and John Putnam: 1844.

This is a collection of 64 pages of Hymns, adapted more particularly to the use of Sabbath schools. Many of them are set to appropriate music. It is an excellent Hymn Book for Sabbath schools. For sale at Robins and Smith's.

THE UNIQUE; a Book of its own kind; containing a variety of hints, thrown out in a variety of ways, for Evangelical Ministers, Churches and Christians. Boston: Published by John Putnam: 1844.

The author has selected a very appropriate title for his book, for it is unquestionably unique. He has presented the different subjects under discussion in separate chapters, and by giving the dialogue style to them, and furnishing language which might readily be supposed to be used on the occasions to which he has directed his thoughts, he has furnished an interesting, and at the same time, a useful book. The conversations on the usual topics of the day, especially among church members, are depicted in natural and glowing colors. "Slavery," "Millenium," "the way to get rid of a minister," &c., &c., are among the subjects upon which the author has furnished "a variety of hints, thrown out in a variety of ways."

For sale by Robins & Smith.

A PRACTICAL GRAMMATICAL ASSISTANT; designed for the use of the Author, and any others who like it. By H. E. Rockwell, Principal of the Winslow High School and Teachers' Seminary.

This book may claim one merit, at least, of which most school books are destitute; and this is its brevity, for it contains but 16 pages. It may possess many other good qualities, but the best way of ascertaining their truth is by the use of the book.

Selected Summary.

Connecticut Election.—Official.

The following result, obtained from the canvassers, is the actual vote at the late election for Governor. It varies but a few votes from the result which we have already published from our returns.

	Clerland, Baldwin, Gillette, Seat
Hartford County,	5356 6065 292 6
New Haven "	4650 5065 292 2
New London "	3564 3539 254 3
Fairfield "	4400 4805 141 2
Windham "	2420 2296 425 1
Litchfield "	4281 4168 384 *239
Middlesex "	2922 2124 145 2
Tolland "	1893 1860 111 3
	28446 29863 1971 249

* Sharon—returned for Roger Baldwin.

A loathsome disease, resembling leprosy, has broken out in New Brunswick. The Legislature has voted \$500, to be expended in investigating the cause, and discovering a cure for the complaint.

MARKWORTH OX.—An ox of extraordinary size and weight has recently been brought from Hardy county, Va., to this city, and may be seen at the stables of the Three Tuns Tavern. His weight, carefully ascertained, is within a small fraction of four thousand pounds; but his form, nevertheless, is symmetrical and pleasing to the eye.—*Balt. Amer.*

The most simple and convenient remedy for the bite of a rattlesnake, is a piece of the size of a hickory nut, dissolved in water and drunk or chewed and swallowed, is sufficient.

MR. J. B. ALLEN, an ingenious and worthy mechanic of Springfield, has completed a splendid telescope, eight feet in length, with lenses of a magnifying power of about 1300. It was an experiment of the maker, and its success is highly flattering to his skill and genius.

As the train of cars from Boston was passing some freight cars standing upon the other track near Stonington, on Wednesday night, the driver of one of the latter was suddenly thrown upon by the sweep of the train, and three or four gentlemen who were sitting with their arms upon the window frames, had them instantly broken.—*Bost. Post.*

There are now in the Pennsylvania Institute for the blind 74 pupils, of whom 30 are females. One is from China. Expenses last year 12,206.

We most heartily rejoice that Pennsylvania is about to resume her proper position as a non-repudiating State.—*Tribe.*

BUSINESS ON THE CANALS.—A comparison of the number of boats cleared and amount of tolls received in the Albany office for the first two days of canal navigation this year and the last, presents the following gratifying result:

1843, 45 boats cleared, \$4,876 10 tolls received.
1844, 102 do do 13,249 11 do do

It will be recollected that the canals this year are open ten days earlier than they were last year.—*Alb. Eve. Jour.*

The canal has done a great business for the first two days. Upwards of 120 boats cleared from the Collector's office this city, and tolls to the amount of \$14,000 were paid.—*Alb. Citizen.*

William Lawrence, Esq., of this city, has given \$10,000 to the Groton Academy for the support of that institution.—*Bost. Post.*

Strawberries and blackberries are now plenty in our markets. We don't choose to say anything about mosquitoes.—*N. O. Pic.* April 13.

The Albany Argus of yesterday announces the opening of the Canal on Thursday, with the most gratifying business prospects and extraordinary activity in Albany. The opening is two weeks earlier than last year. There were cleared at the Albany collector's office, sixty-six boats, and the toll received amounts to \$8,586, being the largest amount of toll ever taken in one day at that office.

A Righteous Verdict.

The following paragraph from the St. Louis Republican proves that we still live under a Government of Laws. McDaniel, it will be recollected, was the ringleader in the pillage and murder of the Santa Fe trader Chavis, in the Western Territory of the Union, under the pretence of a Texas commission.—*Tribune.*

CONVICTION OF JOHN MCDANIEL.—At ten minutes past 11 o'clock of yesterday, the case of the United States against McDaniel, charged with the murder of Chavis, was given to the jury—with the single remark of Judge Catron, that they were judges of the jurisdiction and of the facts. The jury retired to their room, and at 4 o'clock, McDaniel was brought into Court, and the jury rendered their verdict—Guilty of murder, as charged in the indictment.

EXEMPLARY DAMAGES.—At the Circuit Court in Onondaga Co., John S. Gardner recovered of O. S. Basse, both wealthy farmers, \$1500 for the seduction and abandonment of his daughter under pretext of his marriage. The infamy of the defence, which was by the testimony of worthless men to take away the previous character of the victim, doubtless aggravated, as it should, the amount of the verdict.—*American.*

A LONG CONTINUED STORM ON LAKE ERIE.—From a letter dated Chicago, March 30, we learn that a gale of wind from the N. E., with rain, hail and snow had prevailed for the last ten days up to this date. It states also that "nearly all the citizens are in mourning for the loss of five sail of vessels belonging to this port, in the heavy gales of the last ten days. Two of them foundered with all hands—sixteen souls—every one of whom had a large family. I was down on the piers this forenoon, and found the sea running mountain high."—*Boston Post.*

WELL-DIRECTED ENTERPRISE.—Some twelve years since, Mr. Samuel Williston, of East Hampton, Mass., began the manufacture of cloth buttons. By degrees he expanded his business and enlarged his wealth. Being of a generous disposition, in addition to many acts of munificence among his townsmen, he became a warm patron of the religious and benevolent societies of the day, and gave of his wealth most amply. About two years since he endowed an institution for education in that town by a donation of \$30,000. It has become highly prosperous, and recently he has added \$21,000 to his original bequest. Mr. Williston continues the business of manufacturing cloth buttons, and so extensive are his operations, that he not only nearly supplies the whole market, but regulates the trade in the United States.—*New Haven Courier.*

A man named Robert Parker, engaged at Bushnell's Coal Mine, near Pittsburgh, was killed on Monday morning, by the cars coming in contact with each other, crushing his head, and exposing the cerebellum which caused instant death. He was a young man.

The iron canal boat New Era, of Oswego, cleared from Albany to Rome, yesterday morning, with 70 tons merchandise.—Toll \$159 91.—*Tribune.* 22d.

TOLLS AT WEST TROY.—The amount of toll received at the West Troy office on the first day of canal navigation was \$8,100. This is the largest amount ever taken in one day.—*Alb. Jour.*

The woods in Dartmouth, Mass., caught fire on Wednesday and burned nearly all night, sweeping over a wide tract, partially destroying the trees. At about nine o'clock in the evening it approached so near the town as to excite considerable alarm. It was subdued before morning.

A carpenter's shop in New Bedford, Mass., was nearly destroyed by fire on Wednesday evening, between eight and nine o'clock.

MORE MORMONS.—The Maid of Iowa arrived yesterday evening, having been on the five weeks on a voyage from New Orleans up. She broke her shaft three times on the way, and had to lie by. She had on board 216 English emigrants, all Mormons, bound to Nauvoo. A large portion of them were women, boys, girls and small children. Three children were born on the boat on her way from New Orleans to St. Louis.—*St. Louis New Era.*

LEVI MEREDITH, who shot McCoy near the Hot Springs, Miss., in Jan. escaped from jail on the 16th ult., by shooting dead one of his guards.

On the 17th inst. the steamers Cleveland and Harbinger came in contact on the Ohio, at the foot of the Trip, by which the Cleveland had one of her guards torn away and otherwise injured. In the confusion a colored fireman jumped overboard and was drowned.

Ice was formed at Boston on Friday last of considerable thickness.

Business was never more brisk, at any time, than it is at present in Cincinnati. So reports the Atlas of the 8th inst.

A company of U. S. soldiers have been ordered to Fort Kent, on the St. John's river, in Maine.

A slight shock of an earthquake was felt at Portsmouth and Newburyport, during a thunder storm on the evening of the 15th.

The snow was forty inches deep near Quebec on the 18th of March.

Death by starvation is a common occurrence in England where money is so plenty that capitalists are glad to make loans at 2 per cent. per annum.

A LARGE TREE.—A pine tree was cut the past winter, by Z. Nutting, on what is called Day's Academy Township, and hauled by J. E. Savage, of Clinton, of the following dimensions: length 89 feet; diameter at the butt 6 feet, and scaled six thousand and twelve feet.—*Maine Clarion.*

VALUABLE RELIC.—We saw at C. Smith's watch and jewelry store, No. 135 Fulton street, yesterday, a watch owned by Mrs. George Washington. It has been handed down through her connections, and is now owned by Mr. Webster, daughter-in-law of the late Noah Webster. Under the dial is engraved 1741, showing the watch to be 103 years old—it is cylinder, horizontal, capped, jewelled, and gold case, very plain, and resembling in shape the ordinary "bull's eye."—*N. Y. Sun.*

MOVEMENT OF TROOPS.—We learn that orders were received by Gen. Brady, to move two companies of U. S. Infantry stationed at this post, to La Pointe, to the extreme end of Lake Superior. They are to garrison a new post there to protect the miners. We hear that company A, Capt. Crary, is one of the companies selected, and the other is to be Capt. Smith's or Capt. Merrill's company.—*De-troit Adv.* April 2.

THE TEXAN PRISONERS.—The following letter, says the Richmond Compiler, has just been received by a gentleman of this place.

"Dear Sir:—Please say to my mother and sister, that to-morrow, or the following day, I shall be once more free—Santa Anna having granted to General Thompson the release of all the Texan prisoners."

"In haste, yours truly,
"L. COLQUHOUN."

The specie in New Orleans probably amounts to more than 10,000,000 of dollars. In the vaults of the banks, the official statement exhibits \$8,805,301.

The Charleston papers advertise, under the head of "South Carolina against Georgia," a grand match of chicken fights, for \$1000 a side.

Lewis Burr Sturges died at Newark, Ohio, on the 3rd of March. He was a member of Congress from the Third District, Conn., from 1805 to 1817, and a son of the late Jonathan Sturges, who represented the same District from 1789 to 1793.

Six children, the eldest about twelve years of age, were taken out of their beds last evening, by one Chert, police officer, and committed to jail, for having taken from an old building in Essex street, belonging to Wm. H. Hogg, fifty cents worth of old lumber or rubbish. The children were brought into Court this morning, and severely fined, with one exception, to the amount of property taken. The culprits were arraigned separately, and the owner of the rubbish made \$3.24 by his witness fees.—*Bay State Democrat.*

PRINTERS.—The Mayors of the following cities are printers: London, Edinburgh, Glasgow and Washington. At the Mayor elect of New York is a printer.

It was snowing like mud at Memphis on Saturday last. More fell on the morning of that day, than during all the rest of the winter.—*N. O. Pic.* 7th inst.

Hon. Henry Baldwin, of the Supreme Court of the United States, is very low yet from the effects of a fit of apoplexy with which he was attacked in Philadelphia, a few days since.

F. S. E. Judge Baldwin died on Sunday evening, 21st inst. He died calmly, without the appearance of any bodily suffering.

The Legislature of New York has resolved to adjourn on the 7th of May.

The ship Natchez, of New York, brings later dates from Canton, but the news is uninteresting. The Natchez has sailed round the world in nine months and twenty-six days, one month and eight days of which she was detained on the coast of South America.

How queer to think of seeing American steamboats navigating the Mediterranean and Black Seas. But this is already realized and more are to be built and sent out there. Witness the following from the *Hullowell (Me.) papers*:
Mr. Wm. R. Page, of this town, who has been connected with the steamer Bangor, in Constantinople, Turkey, for nearly two years past, arrived in the last steamer ship at Boston, with dispatches from Mr. Everett, our Minister at London, for this government. We understand it is the intention of Mr. Page to build a steam vessel at Bath, of large dimensions, as soon as the freight boat on the stocks is launched. She is to be built on the Ericsson principle, and is designed for the Mediterranean and Black seas. Mr. Page goes out in her as Commander.

Yesterday, Capt. Sir James Alexander, of the 14th regiment, left his chest on special service, to assist the exploration and survey of a new line for a grand military road to connect the three provinces, Canada, New Brunswick and Nova Scotia. The well-known scientific acquirements of Sir James Alexander render him particularly suited to aid in a great undertaking of this description.—*Kingston (Canada) Chronicle*, April 8th.

We learn that on Wednesday last, a scow, having on board four or five men and a quantity of household goods, got in the current of the Niagara, and came going over the Falls with all on board. As it was, the men got on shore safe, but the scow and furniture were carried into the boiling vortex below.—*Buffalo Adv.*

THE SUB-MARINE BATTERY.—An immense concourse of spectators, not less, as we apprehend, than fifteen thousand men, women and children, witnessed the experiments on the Eastern Battery, which were made by Mr. Colt, with his Sub-Marine Battery, last Saturday evening about five o'clock. The contiguous hills, wharves, shores, bridges, buildings and trees were all fully manned. Two steamers loaded with passengers, and a number of small boats were also seen—keeping, however, at a respectful distance, in the Eastern Battery.

Two or three minor explosions were exhibited before the steamer on board the doomed ship! made the exit, which they effected amidst the deafening cheers of the multitude, whose eyes were all turned towards the "doomed ship." She moved slowly, in sailing order, along the Navy Yard channel, and in a few minutes after leaving her mooring place, she blew up with a grand explosion, which raised the bow of the vessel completely out of the water, and scattered her fragments in various directions. It would seem that the explosion was made a little too soon, as, had the battery struck the vessel a minute later, she would have been completely destroyed—"leaving not a wreck behind."

The experiment, however, we suppose, may be considered as eminently successful in its result, showing as it did, most completely, the tremendous power of the Sub-Marine Battery, when applied to blow up the ships of an invading enemy in their approach along rivers and harbors.—*Nat. Intell.*

Recent advices from the Indian country state that a party of Kickapoos had attacked a family of Chickasaws on the Eastern River, which were a family of women, being carrying off two boys and a number of horses. A party of thirty armed and mounted warriors had started in pursuit of the murderous gang, and were following hard on their trail.

Wm. Walker, Esq., editor of the Montreal Times, died in that city on the 8th inst.

From Havana.

Our Havana news has a peculiarly crooked way of coming to us, which makes it somewhat difficult to keep track of the goings on in that delightful island—and we are glad to "make it as we can catch it." The following paragraphs from the N. O. Bee of the 8th inst., contains some intelligence not published before:

HAVANA, March 30, 1844.
Since my last letter, the provision market is extremely dull—the export trade also, continues dull.

The city is somewhat agitated by the recent developments in regard to the contemplated negro insurrection at Matanzas. Almost all the laborers are in prison, which greatly delays the freighting of vessels. It is said that the revolt was to have broken out on Thursday, the 3d inst., and that a general butchery and the poisoning of food were at once to be employed to massacre the whites. This trifling statement, that last night the negroes on four sugar plantations, some six leagues from the city, either revolted, or were to have risen. Be this as it may, troops have been despatched to the scene of disaffection.

HAVANA, April 2d, 1844.
The season is usually that in which we note some animation in the market, though the intervention of five holidays has in a great measure suspended business.

It is rumored that some of the negroes implicated in the recent insurrection have been confined to the sugar plantations, have confessed that a general insurrection was to have taken place on Good Friday, and that it was determined to kill all the white men on the plantations. It is further reported that at Matanzas a box of arsenic was found in a baker's shop, out of which a portion had already been baked! Fortunately none of the poisoned bread had been sent out or eaten.

Marriages.

In this city, on the 23d inst. by Rev. T. H. Galland, James H. Holcomb, Esq., and Emily, daughter of Gen. Nathan Johnson.

In this city, on Monday morning, the 22d inst. by the same, Mr. George Bodwell and Miss Abby L. Dodd.

In Wilbraham, Mass. on the 18th inst. by Rev. Mr. Bow, Mr. Francis M. Scripture, of this city, and Miss Joanna N. Lincoln, of Wilbraham.

In North Haven, the 21st inst. by Rev. D. T. Shailer, Mr. Warren Smith, of East Haven, and Miss Caroline L. Robinson, of the former place.

In Ashford, the 8th of Jan. last, by Elder R. V. Lyon, Mr. H. W. Austin, of Woodstock, and Miss C. M. Fuller, of the former place. In Mansfield, on the 18th of Jan. by the same, Mr. Zenas Bugbee, of Ashford, and Miss Esther M. Wood, of the former place. In Ashford, the 17th ult. by the same, Mr. R. M. Barlow, of Woodstock, and Miss Epie S. Snow, of the former place.

In Middletown, (Longhilly) on the 3d inst. by Rev. Mr. Howard, Mr. John Crowell and Miss Sarah M. Crowell, daughter of Mr. David Crowell.

In Portland, on the 11th inst. by Rev. Arthur Granger, Mr. Norman Spencer, of East Haddam, and Miss Martha A. Mear, of Portland.

In Fair Haven, on the 8th inst. by Rev. Mr. Swan, Mr. Julius H. Morris, of East Haven, and Miss Julia Ann Rowe, of Fair Haven.

In Tarrifville, on the 14th inst. by Rev. William Reid, Mr. Peter B. Wallace and Miss Ann Smith, both of Tarrifville.

In Agawam, on the 18th inst. by Rev. L. Lewis, Mr. Thomas Pyne and Miss Desire A. Norman, both of West Springfield.

Deaths.

In this city, on the 23d inst. Mrs. Lucetta Cook, aged 82 years.

In this city, on the 19th inst. Miss Hannah H. Havens, aged 22.

In this city, on Wednesday morning, the 17th inst. Caroline Grant, youngest daughter of Barzillai and Eliza W. Hudson, aged 4 months.

In this city, on the 14th inst. very suddenly, by the rupture of a blood vessel, Miss Mary Palmer, aged 23.

In this city, on the 16th inst. at the residence of Mrs. Wm. Patten, Mrs. Harriet Rinkick, aged 76.

In this city, on the 20th inst. Mary, daughter of Christopher C. and Celia Lyman, aged 18 months.

In this city, on the 21st inst. Miss Almira M. Drake, of Windsor, aged 22.

In Granby, on the 12th inst. Mr. Benona Gillette, aged 82 years—a revolutionary pensioner.

In Mansfield, on the 9th inst. Mrs. Elizabeth Eaton, relict of the late Jacob Eaton, Esq., aged 85.

In Ashford, April 1st, Mary Abby Jurey, aged 5 years, youngest daughter of Ira G. and Sally Jurey.

In Abington, Oct. 25, 1843, Mrs. Hannah Paine, widow of the late Capt. Paine, in her 83d year.

Mrs. Paine was a member of the Baptist church in Hampton for more than half a century; and though her piety was small, yet she paid liberally for the support of the gospel. And during the reign of Arianism in that place, which drew away many of the members of the church, she remained firm at her post;—and when the church was called to suffer for the truth, she too suffered;—when called to rejoice, in the triumph of the truth, she rejoiced; and though for a number of her last years she was deprived of her health, so that she could not always occupy her seat in the house of God, yet her closet was withheld from the support of the ordinances of that holiest.

In the death of sister Paine, the church, the minister of Jesus Christ, the hearth, the slave and his master, and the poor have all lost a friend, and heaven has gained a bright gem.—*Con.*

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O Death!"

Died, in Blandford, Mass. March 23, Laura J., daughter of James and Isabel Marvin, of Colebrook, Ct., aged 12 years.

Mrs. Marvin, the excellent and amiable mother of Laura, died when she was only a few weeks old, as was believed, in the triumph of faith. Laura was committed to the care of her grand-parents on her mother's side, who, receiving such a precious trust under circumstances so peculiar and affecting, placed their hearts and affections much upon their treasure.

As she grew up under their watchful care and affectionate attentions, and was beginning to manifest striking resemblances to her departed mother, she became almost the idol of her father and her relatives with whom she lived, and being so beloved by all who knew her. She was indeed an interesting and lovely child. Many were the times that she found her way to earth. The fairest and loveliest flower of spring was similitude. By her early death, how affecting and solemn is the admonition to the living.—*Be ye also ready.*—*Con.*

Receipts for the week ending April 25.

D. F. Butler, 175; B. Gillette, 200; O. Bennett, 175; E. T. Allen, 75; Rev. Geo. Mixer, 104; C. Lyman, 175; N. Lyman, 175; Rev. T. Tobey, 375; Rev. R. V. Lyon, 400, (names credited.)

NOTICE.—The Ministerial Conference of Litchfield and Berkshire Counties will meet with the Baptist church in Torrington, on Tuesday, the 14th day of May next, at 1 o'clock, P. M.

Essays for the meeting.—How can pastors best assist each other in the study of the scriptures? The value of the statement? Br. Doty. Baptismal regeneration; Br. Benedict. Continued history of the church during the 3d century; with—Why does not the preaching of the gospel have the same effect as in the apostolic age? Br. Higby. Exposition of Luke xviii. 8. Br. Kingsley. Br. Hubbard to preach; Br. Higby his alternate.

Torrington, April 18th, 1844.

NOTICE.—The next quarterly session of the Baptist Ministers' meeting of Hampden County, will be held at the house of the subscriber, in Ireland, on Tuesday, the 14th of May, at 1 o'clock, P. M. Br. J. Hodges is appointed as preacher for the occasion, Br. Wm. A. Smith, his alternate.

Ireland, April 19th, 1844.

Sale of Pews in the South Baptist Church.

The Pews in the South Baptist church will be leased at auction for one year, on Wednesday evening, May 1st, at 7 o'clock, P. M.

ALBERT DAY,
HENRY BURGESS,
WARREN GRISWOLD, Committee.

Hartford, April 19, 1844.

Connecticut Literary Institution.—The Spring Term of the Conn. Literary Institution at Suffield, commenced on Wednesday, Feb. 21. This Institution affords the facilities for a thorough education in the common and higher branches of English studies, and in the Languages so far as necessary for the admission to College, or in a course extended according to the wishes of the student. During the next term, particular attention will be given to the study of the French and Italian. Tuition in English, \$4—Languages, \$5. Board in commons at cost, varying at different terms from \$12 to \$14.25. Suffield, Feb. 23, 1844. D. IVES, Secretary.

Dr. Samuel B. Low,
PHYSICIAN AND SURGEON.
180 1-2 Main Street, Corner of Asylum Street,
HARTFORD, CONN.

April 26, 1844. t17

Wanted.

A Clerk in the Dry Goods business about 16 or 17 years of age. One from the country would be preferred. DELIBER & BLISS.

Hartford, April 25, 1844. t17

New Goods.

Barrows, Phelps & Co. respectfully announce to their friends and the public generally, that they are now daily receiving from their House, No. 31 Liberty st., New York, a general assortment of FINEST FANCY GOODS, consisting of the newest and most beautiful Goods, introduced as new and fashion, consisting in part as follows:—Common and extra rich Balzines, Muslins, Lawns, Satins, Silks, Shawls, Gloves, Hosiery, &c., &c.

Also, a large assortment of French and English Cloths, with Tailors' Trimmings generally, which we offer by the piece or yard, at a small advance from the New York auction prices. Country merchants, and others who buy to sell again, will find at this establishment, the greatest variety of choice Goods, adapted to their trade; to be found in the State. The Ladies are respectfully assured that our

Poetry.

In Death the King of Terrors!

BY REV. GEO. B. CHEYER.

If you, O man, of Death are bound in dread,
Come to this chamber, sit beside this bed;
See how the name of Christ breathed o'er the heart
Makes the soul smile at Death's uplifted dart!

The air to sense is close, that fills the room,
But angel forms are waving through the gloom;
The feeble pulse leaps up, as 'twould expire,
But Christ still watches the refiner's fire.

Life comes and goes—the spirit lingers on;
'Tis over! no! the conflict's not quite done;
For Christ will work, till of life's sinful stain,
No spot nor wrinkle on the soul remain.

He views his image now! The victor's won!
The last dark shadow from the child is drawn!
The veil is rent away! In endless peace,
The soul beholds its Saviour face to face.

Is this Death's seal? The impress, oh how fair!
Look what a radiant smile is playing there!
That was the soul's farewell—the sacred dust
Awaits the resurrection of the just.

Call not the mourners, when the Christian dies,
While angels shout him welcome to the skies;
Mourn rather for the living dead on earth,
Who nothing care for his celestial birth.

Miscellaneous.

From the Morning Star.

Religion is Practical.

Men are wont to theorize and speculate, and rather than feed on the substantial good with which God has filled up the universe, they pamper their dainty appetite with the tasteless, innutritious dainties of imagination. But no where is the manifestation of this spirit so dangerous as in religion. The principle of religion is valuable, only as it acts; it was given, not to be seen, but to be felt: not to be admired, but to be enjoyed. But to how many popular Christians has it been shorn of its strength, and become the mere plaything for the fancy! Many of our popular congregations hire ministers to preach poetry instead of truth, to build and demolish air castles, instead of teaching life's great practical duties. To such, "religion plays round the head," lives only in the fairy images of their own imagination. The unregenerate mind, however, it may profess to regard religion and things sacred, hates to adore God, and pay divine honors to Christ. Hence its idolatry. The denial indeed of religion's spiritual life, and the reverence of mere speculative truth is none the less idolatry because it is baptized with the name of religion, and goes under the form of divine worship. How many fashionable, intellectual Christians we have! They sought religion as philosophers, instead of condemned and undone sinners; and live as professors of wisdom, both human and divine, rather than as disciples of the despised Nazarene! By them, the cross has been wrested from Calvary; and God in the person of his Son reconciling sinners to himself, forms no part of their creed! They are the great admirers of truth, but it is truth only in the abstract, and looking at it thus, through the magnifying power of a disordered imagination, it rises up to divinity, and from a neighbor, it lo, it has come out a masculine he, from common truth, it has grown up to be Truth, and they seem to have enthroned it. They join hands and dance around it, and sing their intellectual songs, adopting the verse of their relations, "This is the Lord that brought us up out of the land of Egypt." They are the enraptured adorers of beauty. They praise nature more for its flowers, than God for the gift of his beloved Son. They see much more that is charming in the burnished cloud of the setting sun, than in the sublime truths of revelation. There is vastly more divinity in the varied tints of the rainbow-bow, than in the mighty Son of God. The Bible itself is read for its rhetoric and poetry; strip it of these, leave nothing but naked, practical truth, and with unendurable loathing, they will turn away to heathen fables!

Faith, hope, charity, are not to them Christian graces, either imparting consolation and joy to their possessors, or embodied in living acts, designed for the good of others; but these, too, are shadowed out on their imagination as sister fairies, walking up and down on the earth, strewing it with flowers, and blessing it with smiles. God is love; but that attribute becomes tangible to our comprehension, only as it is embodied in benevolent acts, as it is brought to bear practically and really, on the good of the universe; so with us; charity, goodness, humanity, when viewed in the kind, distinct from their application to man's real wishes and wants, are mere painted shadows and gilded spectres: they are worthy of admiration only when they leave their impress on the heart, and on the character of the world; when they dry up the widow's tear, and stay the orphan's sigh. This, this is religion, religion of the heart, and of the life.

The Muck-Rake.

No one who has ever read the "Pilgrim's Progress" can forget the "muck-rake." There is the old man all pictured out, unable to look any way but downwards, hard at work, raking to himself the straw and sticks, and dust of his floor, and a bright celestial crown is held just over his head, and is offered him for his rake, but he keeps at work, and does not even look up. When Christians saw this, they prayed most earnestly, "O Lord deliver me from this muck-rake," upon which the interpreter said, "That prayer has lain by till it is almost rusty."

That prayer is not used so much as the "muck-rake" in our day, though the pilgrim cannot go a day's journey without meeting with some occasion for it. When you see a man wholly intent on driving a lucrative trade, literally "bending to it," reaching this way and that way, and snatching at every thing which has the value of a straw, without a thought of the crown that glitters above his head, then you may well pray, "O deliver me

from this muck-rake." When you see one struggling and panting for the honors of office, stooping, crouching, fawning, contracting and debasing his soul with low thoughts, and so eagerly at work that he can look "only one way," though floods of glory invite his notice, then also you may adopt the language of Christians, "O deliver me from this muck-rake." When you see a young man or a young lady wholly given to fashion, and whose highest ideas of life and its purposes are to appear pretty, to dance genteelly, to talk mincingly, to accumulate an abundance of toilet utensils, and personal trappings, and "entertaining" novels, and elegant monthlies, you may see reason to offer again the petition, "O deliver me from this muck-rake." When you see a religiousist who has become tired of sound words, and a restraining faith, and spiritual observances, and who has turned to the great field of error in the hope of finding among the "heaps of rubbish," something that would do to "fit up" as a substitute, and who tries first one old relic of an obsolete sect, and then another, pleased with each in its turn, and made worse by all, in view of such a sight, you may with propriety exclaim, "O deliver me from this muck-rake."

Not to enumerate farther, considering how many pilgrims there are, and how many miserable men and women they meet with who can look "only one way," and that downward, and who have never learnt to use any thing but the "muck-rake," there is no reason why such a prayer as this should get "rusty."—Recorder.

False Patriotism.

"Look here and behold a likeness—it is like—like whom?" False patriotism is a very common commodity now-a-days; and sometimes it so nearly resembles the true, that it passes for current coin. There is so much, and such a great variety of the base coin, in circulation, that a counterfeit detector would not come amiss. True patriotism is modest, calm, straight-forward, the same yesterday, to-day, and forever; always obedient to the popular will, whether that will bid it stay at home, or serve the public. False patriotism is restless, ambitious, aspiring, changeable, non-committal, selfish, time-serving, trimming its sails to every popular breeze, and scraping and cringing to every popular prejudice. One kind is sleek, good natured, wearing the cloak of modesty. Just before election, when it is on the track of office, it may be seen standing at the corners of the streets, giving a friendly shake to every passing hand; with sweet lips and honeyed tongue administering to the vanity of ignorance and self-esteem, and rewarding its dupes with the delicious promise of future greatness. Another kind of false patriotism, more easy of detection, is ostentatious, boastful, assumes the imperial robe, and everywhere, vaunts its own praise and immeasurable greatness. It cannot live in private life. Its lungs are too capacious to respire private atmosphere. It seeks in season, and out of season, every opportunity to astonish the multitude with its superhuman powers, and boundless love of country. The highest seats in the councils of the nation are quite too small for its mastery self.

"False patriotism cries out upon abuses, seems to weep over our country's wrongs, and with this rare Of seeming zeal and justice craftily It wins those hearts for which its bait is thrown; But when its end is gained, 'tis flatterer, weal, Pompous, and full of sound, and stupid rage; Of faith neglectful; heaping wrong on wrong; Ambitious, selfish; while the true is calm, Firm, persevering, more in act than show."

[Belfast Adv.]

From the Bap. Advocate.

Philadelphia Correspondence.

Probably no church in this country has been so highly honored as the Sansom street church, in the number and character of the men, who have been trained in its fellowship for the work of the ministry. I have been surprised and delighted, in looking over the records of the church, to find there so many names of honored and useful ministers of the gospel, who were baptized by Dr. Staughton, or who became connected with the church as his pupils. "Being dead he yet speaketh," through the men whose intellects and hearts he stamped with the marks of his own virtues and greatness. Judging from the character of the men who were trained under his influence, Dr. Staughton must have possessed transcendent qualifications as an instructor. He must have taught them the best methods of rendering practically useful the talents they possessed. However varied their qualifications—however diverse the character of their minds, they have, almost without exception, become eminently useful in their varied spheres of action. It may prove interesting to your readers, and at the same time exhibit the value of theological instruction, as imparted in this early school, to mention the names of some of the more prominent men, who were connected with this church under his pastorate. Some of those that were baptized by his hands did not become his theological pupils, though they generally seem to bear the mark of his genius and piety.

The following are a few of those who have since become clergymen, who were baptized into the fellowship of the church, by Dr. Staughton:

Rev. Samuel Cornelius, who has been pastor of the churches at Alexandria, D. C., and at Mount Holly, N. J., and is at present agent of the American Colonization Society.

Rev. B. T. Welch, D. D., the eminently eloquent and useful pastor of the Pearl st. church, Albany, was baptized in April, 1815.

Rev. Luther Rice, the honored coadjutor of Judson and Newell, as the pioneers of the American Foreign Mission, to whose influence, more than to that of any other man, are the Baptist churches indebted for the missionary that has marked their history since that time, having been baptized at Serampore, was received into membership on the relation of his religious experience, Oct. 1, 1815.

Rev. Howard Malcom, D. D., formerly the efficient pastor of the Federal st. church, in Boston, and now, as President of the Georgetown College, Ky., exerting an influence for good, in preparing the ministry of that State for the next generation, which we probably can scarcely appreciate, was baptized by Dr. Staughton, Feb. 4, 1816.

Rev. Thomas Meredith, whose influence for

good in North Carolina has been extensively felt, the present editor of the "Biblical Recorder," was baptized on the same day.

Rev. Samuel W. Lynd, D. D., the able and eminently useful pastor of the Ninth st. church, in Cincinnati, was baptized, Feb. 1818.

Rev. Noah Davis, whose memory is dear to the churches, as the founder of our General Tract Society, for whose advancement he ardently and successfully labored, was baptized July, 1819.

Besides these who were won to Christ, by the direct agency of Dr. Staughton, there were numbers of others, to whom he was perhaps more directly useful, in preparing them for the ministry, as his theological pupils. Among them I find the following honored names:

Rev. Daniel Sharp, D. D., President of the Board of our Missionary Convention.

Rev. John M. Peck, the Western Pioneer, and the present Corresponding Secretary of the American Baptist Publication Society.

Rev. James E. Welch, the indefatigable agent of the American Sunday School Union.

Rev. Chas. G. Sommers, the amiable and efficient pastor of South church, New York.

Rev. S. Eastman, Missionary to the West.

Rev. Thos. Roberts, Missionary to the Cherokees, was licensed by Sansom street church, in 1812.

Rev. J. C. Harrison, for many years the successful pastor of the church in Bordentown, N. Jersey.

Rev. Spencer Clark, whose memory is cherished by the churches in Kentucky, where he efficiently labored, and edited their first State denominational paper, and who died with the cholera in Missouri, in 1832.

Rev. Adam Wilson, editor of "Zion's Advocate," Maine.

Rev. Ira Chase, Professor in the Newton Theological Seminary.

There is not probably in the country an equal number of men who have been associated in fellowship with one church, who have been so extensively influential and useful. Never, until all the ransomed are brought home to heaven, and his works thus cease to follow him, can the amount of good be estimated, which this one devoted servant of Christ was enabled by grace to accomplish. ADLPHOS.

Philadelphia, April 15, 1844.

Depriving him of his Bread.—The Taverner's Complaint.

The Hampden Washingtonian gives an account of a tavern keeper who bitterly complained of his neighbors for robbing his wife and children of their bread, in attempting to withhold his license and break up his business. Wearied of his whinings, one of those neighbors invited him to take a walk with him, and, without unfolding his object, took him into a log cabin, where they saw stretched upon a poor bed, a sick mother, with a little child by her side. She was pale and feeble, and sorrow had woven a dark wreath about her brow, and spread its shadows over her countenance. In another part of the room lay another victim of disease, a little girl, about eight or ten years old, stretched upon a couch of languishing. After a moment's pause, the temperance man commenced a conversation about their circumstances.

Temperance man to the sick woman:—"Are you comfortably provided for in your illness?"

Woman:—"I had rather make no remarks concerning our circumstances"—much excited, and her bosom heaved, as though untold sorrows lodged within.

Temperance man:—"I have called out of kind motives, and feel that you ought not to conceal your circumstances. If you are in want, I should be glad to know it, and insist that you answer me."

Her bosom again heaved, and the tears gushed from her eyes, and she answered, "We are destitute; we have nothing in the house to eat."

The temperance man inquired again, "Where is the pail of flour I sent you yesterday, and where is the tea my wife and some other ladies in the neighborhood sent you?"

Again the poor woman sobbed, and requested that she might not be pressed for an answer, but the gentleman kindly yet earnestly insisted on knowing the whole truth, when she with great excitement and grief replied,

"My husband took the flour and tea, and sold them to the tavern for liquor."

The temperance man then turned to the tavern keeper and said, "You now have a reply to your speech; you can now see who robs mothers and children of bread."

The confounded man of the bar said, "I will send the flour and the tea back."

"You can do that," said the temperance man, "but you cannot heal that broken heart; you cannot send back the blasted hopes, the departed joys, the ruined health and the blighted character. All these you have taken away, but you cannot return them."

But the tavern keeper's cup of confusion was not yet full. They left the miserable abode and retraced their steps homeward.—When on their way, they came upon the husband of the sick wife, who lay drunk by the side of the road, with his jug by his side, cork out. This was the finishing touch: the tavern keeper became in a great hurry, and could spend no more time in conversation; but he was cured of talking about robbing wives and children of their bread.

Marks on Cards.

Wested the other day that a Mr. J. H. Green, a reformed gambler, in a lecture delivered at St. Louis, had announced that he could detect the suit and number of each card in a pack perfectly new by marks upon the back made in manufacturing them. His skill has been tested by experiment, and the editor of the St. Louis Organ, who was one of the committee appointed to put him to the proof, says that out of five different packs, in two or three he told every card—in the other packs the greater number. These marks were perfectly clear when pointed out by him, although they are so small and so cunningly concealed that no one could discover them except makers of cards and gamblers. He also showed many tricks and deceptions which are practiced by gamblers.

Mr. Green states that all makers of cards have their various private marks, which are studied by professional gamblers. He himself has manufactured cards, and he knows the trickery of the business.

Duelling.

Two mosquitoes, one morning, met on a leaf in a garden. Both were filled with the blood drawn during their last nocturnal depredations. They were silent, and "dumpy," cross and savage. One of them ran out his sting, and pointed towards the first mosquito. This was considered an insult. And so the offended mosquito steps up to the other and says:

"Did you turn up your sting to me?"

The answer was—"I ran out my sting; you can apply it as you choose."

"Sir," says the first, "you are impertinent."

Answer—"Sir, your remark savors of rascality."

"Hah!" exclaimed the other: "a downright insult! No gentlemanly mosquito will submit to such treatment without demanding satisfaction! Draw, villain, and defend yourself!" They rushed together and, running one another through the body, died "honorable" deaths.

PRINTER'S PROVERBS.—Never inquire thou of an editor for the news, for behold it is his duty at the appointed time, to give it unto thee without asking.

It is not fit that thou shouldst ask of him, who is the author of an article, for his duty requires him to keep such things to himself.

When thou dost enter into a printing office, have a care to thyself that thou dost not touch the type, for thou may cause the printer much trouble.

Look not at the copy which is in the hands of the compositor; for that is not meet in the eyes of the printer.

Neither peep over the outside while it is being struck off, or look over the shoulders of the editor while he is reading proof.

Children's Corner.

For the Secretary.

A Dialogue.

"Mother," said Frederick Moore, "I am just as angry as I can be."

Mother. Angry again, my son, I fear that temper will be your ruin, unless governed. But what are you angry about now?

Fred. I know, mother, you will be angry too, when I tell you. You know that wealthy gentleman and lady, from New Orleans, that visited here last week with Mr. Bingham's family. Well, they are staying there yet, and Warren Bingham told me this morning, that while they were at breakfast, his father told that gentleman that he remembered when my father was poor, and was about the streets, as poorly clad as Ben the fisherman.

Mother. I remember it well, my child, and it makes me very thankful when I think of it—it is no disgrace to be poor.

Fred. Then it is true, and you are not mortified about it: that is strange.

Mother. I remember when I had but one dress to wear to meeting; and now I will tell you your father's history, together with mine. My father and mother died when I was a small child, and I was left, as the world say, rich. But my property was in possession of an uncle, with whom I lived, and he was displeased at my marrying your father, and would not let me have it. Your grandfather Moore established your father in business, in one of the Southern cities, with a partner; but he proved to be a dishonest man, and runaway with all the money belonging to the firm; and that left us, after disposing of all that we could, just money enough to reach this city. We were strangers, but your father had letters of recommendation to people here, and had obtained a good situation, when he was taken sick with a fever, from the effects of which he did not recover for more than a year. But your father and myself had much of that foolish pride, which you now have, and we did not like to have our extreme poverty known; and so we sold one article of clothing after another, until I do not believe that we were so well off as Ben, the fisherman. But then we had never known what it was to love God with all our hearts, but we had been looking to this world for comfort; but all its comforts, one after another, seemed to be swept away, and we were in a wretched condition indeed. At that time, our present excellent minister came to see us.—

He began to talk about heaven, and the way of salvation, by Jesus Christ, and that we were all sinners, and could not be happy, even if we had every thing this world afforded, unless we felt at peace with God, and loved him above every thing else.

I had known that before, but had never felt it until then. He was the means, I trust, of leading your father and myself to seek our happiness, not in this world, but in heaven; and then we felt happy in our poverty; and now, when I look back to those days, it makes me thankful, for I view it as the means of leading us to God. Our minister got your father a place as a clerk;—we lived comfortably for two years, when my uncle heard of our misfortunes, and his heart was touched, and he sent me all my money. And now all the comfort I take in being rich, is in doing good with it. And may you, my son, always remember that God looks not to see whether people are rich or poor, but whether their hearts are right in his sight.

Hartford, April, 1844.

C. A. A.

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We recommend this little work to Sabbath School teachers, as being the best of the kind we have ever seen. We should like to see it in the hands of Sabbath School teachers generally; it would assist them to do what all are too much disposed to neglect,—make a personal application of the truths of the Gospel to the minds of the scholars, and in its practical and salutary corrections which God will bless.

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Mr. Jewett, I have given the recent work by Rev. Mr. Banvard, some examination, and do not hesitate to give it my unqualified approbation. Its design, plan, general arrangement, with the hints for teachers, appear to be more judicious than any I have seen. It is also more practical than usually happy, and especially if the themes which he has discussed are of the kind which are so generally neglected, to elicit thought and reflection; and I cannot but think that any one who will take the trouble to examine it, will fully concur with me in this opinion.

Yours truly, ALEXANDER J. SESSIONS.

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